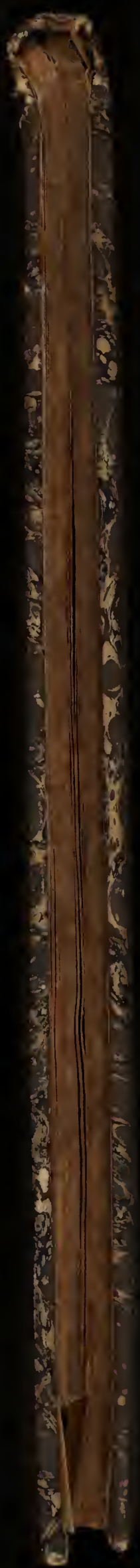




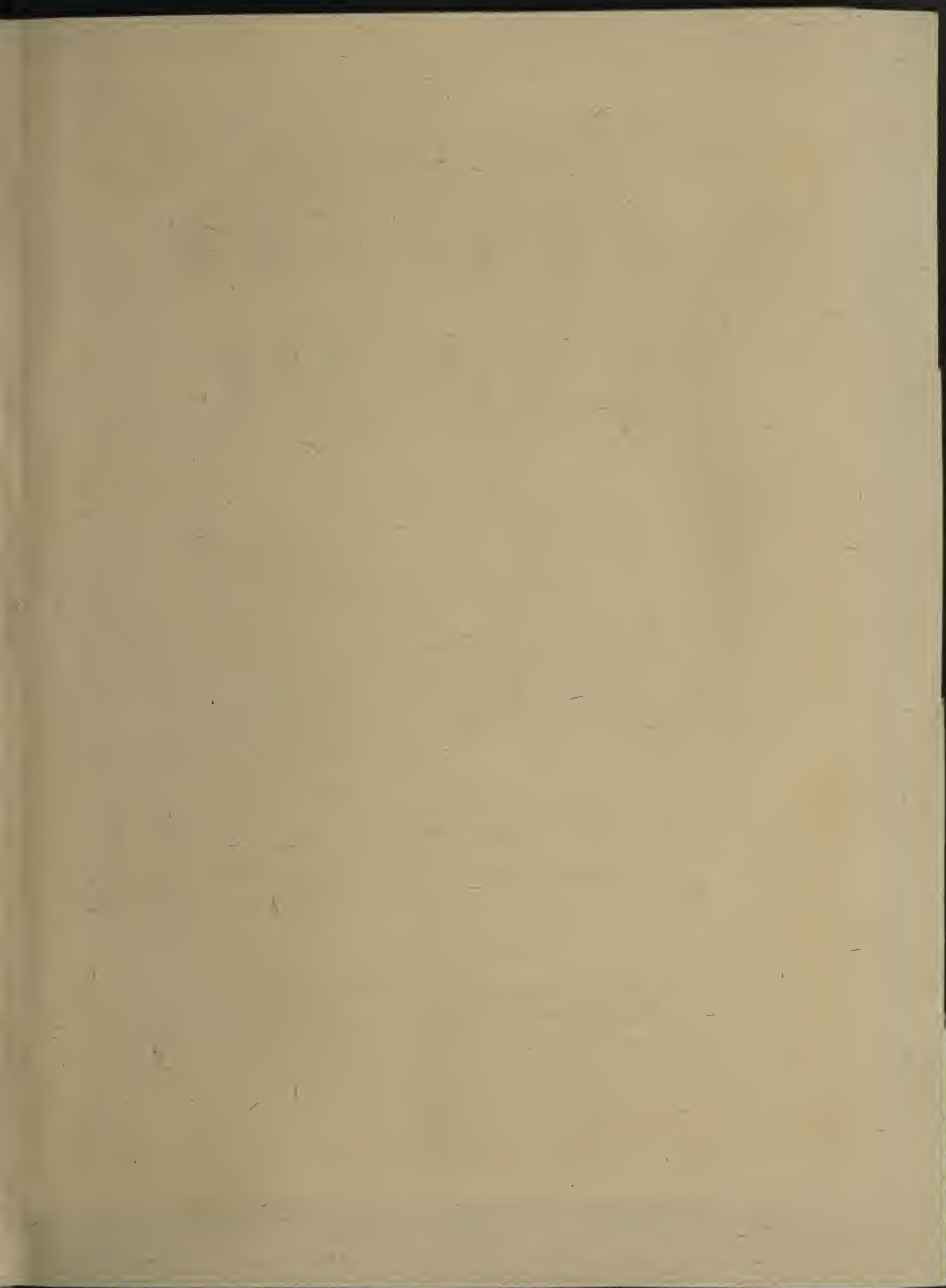
REYNOLDS HEALING 1660

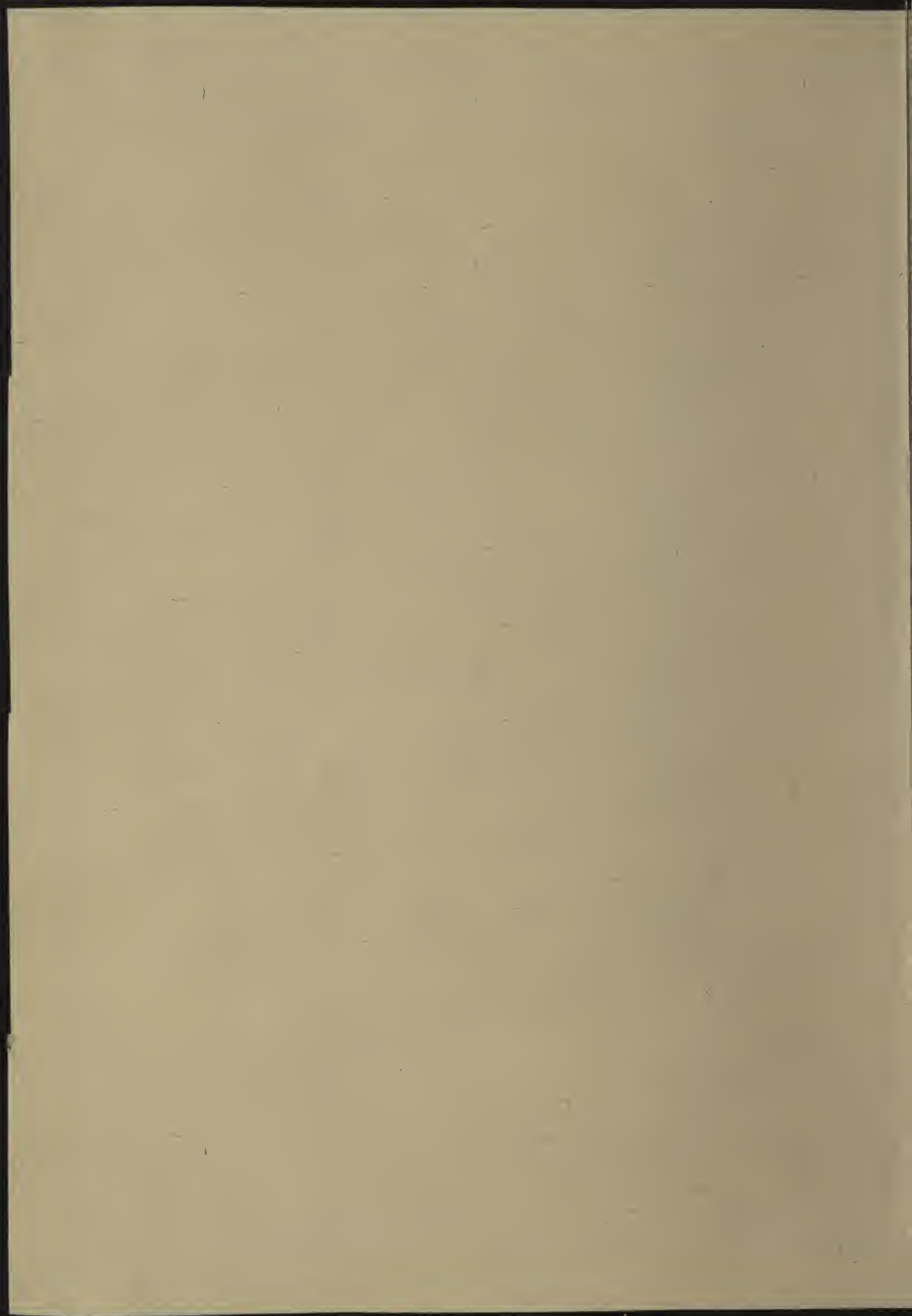






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THE
MEANES and METHOD
OF
HEALING IN THE CHURCH.

Set forth in a

Sermon.

PREACHED

Before the Right Honourable the
House of Peers in *Westminster*

Abby, April 30. 1660. being
a Day of Solemn Humiliation to seek
God for his Blessing on the Coun-
sels of the *PARLIAMENT*.

By *EDWARD REYNOLDS, D.D.*
and Dean of *Christ-Church*.

LONDON,

Printed by *Tho. Ratcliffe*, for *George Thomason* at the *Rose*
and *Crown* in *St. Paul's Church-yard*, 1660.

J H E

WILLIAM W. WELLS

OF THE

ARMY

GENERAL

REMARKS

ON THE

PROGRESS OF

THE

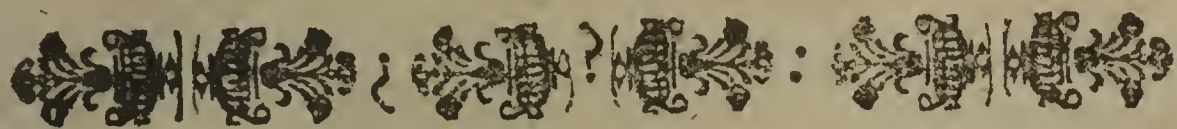
ARMY

IN



1863

NEW YORK



Nobilissimis, Honoratissimis, Amplissimis,

DOMINIS,

IN

SUPERIORI DOMO

PARLIAMENTORUM

Ardua Regni Negotia tractantibus,

Concionem hanc coram ipsis habitam,

ipsorumq; jussu **PUBLICI JURIS**

Factam,

IN

Summi Honoris humillimiq; obsequii

TESTIMONIUM,

Dat, Dicat, Consecrat.

E. R.

THE

REVEREND

1801

SUPREMACY

OF THE

CHRISTIAN

CONGREGATION

OF THE

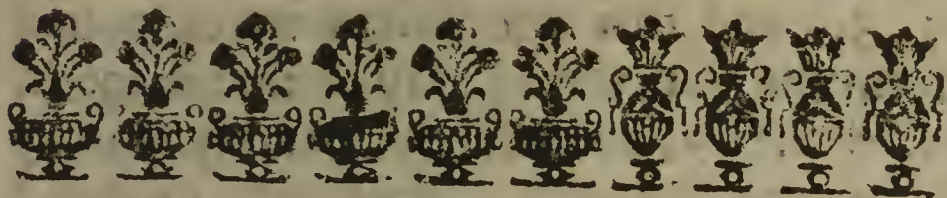
1801

REVEREND

TESTIMONY

OF THE

E. R.



2 C R O N. 7. 13, 14.

If I shut up Heaven that there be no Rain, or if I command the Locusts to devour the Land, or if I send Pestilence among my people:

If my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I hear from heaven, and will forgive their sin, and will heal their Land.



THE words are a Gracious Promise made by the Lord unto *Solomon* after he had dedicated the Temple by fasting and prayer; for though there be no mention of *Fasting*, yet if we consult the time, we shall find
 B that

that it was in the *seventh moneth*, 2 Chron. 5. 3. and that the solemnity continued from the 8. to the 23. day of that moneth, 2 Chron. 7. 9, 10. and the 10. day was by a Statute for ever appointed to be a day wherein to *afflict their souls*, Levit. 16. 29.

The parts are three. 1. A Supposition of *Judgements*, vers. 13. where, by the enumeration of Three, any others may *Synechdochically* be understood.

2. A Direction unto *Duties* : wherein are *two things* to be taken notice of. 1. The *Quality* of the persons who are to perform them, *My people called by my Name*. 2. A *Specification* of the Duties, which are *these four*, *Humiliation*, *Supplication*, *Reconciliation*, *Conversion*.

3. A *Gracious Promise* of Mercy, wherein are very remarkable four signal Returns of Grace in conformity to their Duties.

1. They *Humble* themselves under Gods Holy hand, and he *humbleth* himself to look down from Heaven. 2. They *pray*, and God *hears* their prayer. 3. They *seek* the favour and the face of God, and God *forgives* their sin, and is reconciled unto them. 4. They *Turn* from their wicked wayes, and God *Heals* those evils which those wicked wayes had brought upon the

the Land; no duty undertaken in vain, but a futable and correspondent Mercy promised to encourage them thereunto.

It may here not impertinently be asked, why these three Judgements of *shutting up Heaven*, sending *Locusts* and *Pestilence*, are rather mentioned than any other, since doubtless the Promise doth extend it self further? I take the reason to be, 1. Because these are *irresistable*, no Counsel, no Policy, no Strength can prevent them. 2. Because they are inflicted *by God alone*, no second causes immixed in them, if I shut up Heaven, if I command the Locusts, if I send Pestilence.

1. If an *Enemy* come, Counsel may hinder, strength may vanquish, Treasure may bribe, and divert him. Our own Polices and Provisions may seem to contribute towards our help. But against an *Army of Locusts*, no Policy, Wisdome, Strength, Embassie can prevail. No power of man can open or shut the *Clouds*, No Gates or Barres can keep out a *Famine*, or a *Pestilence* from a place.

2. If an *Enemy* come, we are apt to ascribe that to the *malice of men*, to look outward to second causes, and not inward to our own sins, or upward to the Justice of God, though it be certain, that there

is no humane *Hostility* without a divine Commission. Men are Gods *Rod*, and *Sword*, and *Staffe*, *Psal.* 17. 13. *Isa.* 10. 5, 6. *Ezek.* 21. 3, 5, 11. He by his secret and holy Providence edgeth the spirits of men against one another, (as he sent an evil spirit between the men of *Shechem* and *Abimelech*) *Judg.* 9. 23. And stirreth up Adversaries against those that provoke him, as he did against *Solomon*, *1 Reg.* 11. 14, 23 And when he pleaseth to return in Mercy, He rebuketh the sword, and breaketh the bow, and cutteth the spear in sunder, *Psal.* 46. 9. *Isa.* 54. 17. These things I say are certain. But we are too apt to bite the stone that hurts us, and not mind the hand that threw it. Whereas when wrath is from Heaven only, we are forced to see God, we have no second causes to ascribe it unto.

So the meaning is ; If I send Judgments immediately from my self, such as no humane *Wisdom*e can prevent, or *Power* remove, if then the people shall bethink themselves, and return, and seek my face, they shall find that when *Wisdom*e, *Policy*, *Treasures*, *Walls*, *Armour*, *Munition* are nothing worth, *Prayer* and *Repentance* shall avail for healing.

So here is a double *Combat*e between God and Man. 1. Man provokes God with sin, and

and God overcomes sin with Judgement.

2. Man wrestleth with Prayer and Humiliation, and God yieldeth in Mercy and Compassion.

I begin with the first General; the supposition of Judgements, and from thence make two observations.

I. Judgements light not on a people casually, or by chance, but by the over-ruling and disposing *Power* and *Justice* of the Command and Commission of God. It hath not an earthly original; *It grows not out of the dust*, Job 5.6,7. but it comes from Heaven, and is sent from God to signify something of his mind unto us.

1. Sometimes indeed by way of *Dominion* and absolute Power, He destroyeth the perfect and the wicked, he laugheth at the trial of the innocent, *Job* 9. 22, 23. Sometimes as a *Preparation unto intended Mercy*, as men plow the ground which they mean to enrich with precious seed, and carve the stone which they mean to put in the top of the building. *Josephs* Iron chain made way to his golden chain, and *Dauids* troubles season'd him for his Crown. As men put forth longest into wind and sun that great Timber which must bear the greatest burden and stress of the building. No such School to learn in as the
School

School of Affliction. But most usually in a way of Justice, *Because thy sins were increased, I have done these things unto thee,* Jer. 30.15. Thou hast done right, we have done wickedly, Neh. 9. 33. *I have not done without cause all that I have done,* Ezek. 14.23. *Personal* chastisements may be for tryal and exercise of faith and patience, but *general* and publick Judgements are ever in wrath and displeasure.

Such have been the dealings of God in this Nation; The cup of Affliction hath been given to *All orders of men*; we have seen *Princes* on Scaffolds, and in banishment; *Parliaments* broken in pieces by their servants, *Peers* and *Patriots* devested of their Honours, and secluded from their Trust; Dishonours poured upon the *City*, Poverty on the *Countrey*, Blood on the *Land*, Scorn on *Ministers*, Threats on *Universities*, Consternation on *Souldiers*, there is not any order or degree of men, which have not been shaken with these Earth-quakes. O how deep is our stupidity, if we do not all of us analyze and resolve our sufferings into their proper principles, ours *sins* and *Gods Displeasure*? If we have only howled vnder them, and see not *Gods Providence* in them, ordering the sins of men unto our Humiliation? If we know them only *naturally*

rally by their smart to the flesh, and not spiritually by their influence on the Conscience? If we censure others, and absolve ourselves; If our sufferings harden and enrage us in animosities against men, but do not meeken and melt us under the holy tryals of God?

Let us therefore labour to find out our sins by our Sufferings, the cloud of wrath rising out of the sea of lust. Let us search and try our wayes, and since we are living men, not complain of the punishment of our sins, be not as Adamants, Rocks, Oakes, which blowes, waves, winds, break not, move not, bend not. Make use of our sufferings to review our sins, and to know our Duty, what we should haply have done, and did not in the day of our prosperity, before God laid us aside, what the Controversie was which God had against us in our Sufferings, what the Duties are which he requireth of us in our restitution. The Prophets staffe did no good to the dead child till he came himself. Judgements do nothing, till God follow them with his Graces. Chastisements never mend us till they Teach us. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law, Psalm 94. 12. Till we see his name, and hear his voice in them, Mic. 6. 9. Till we take notice

notice of his Justice *preparing the whale* that hath swallowed us, *Jon. 1. 17.* Bidding *Shimei* curse, *2 Sam. 16. 10.* Giving a charge to the *Assyrian*, *Isa. 10. 6.* This will make us *dumb*, when we consider that it is God that doth it, *Psalms 39. 9.*

And now that the Cup hath gone round, and God hath by his Righteous providence prevented our revenge, and done that by the strange vicissitudes of his justice in a wise and holy manner, which if he had left us to do in our owne, cases would possibly have been done with folly and fury: Let us conclude that the Lord having *judged us all himselfe*, we should make it our work not so much to look back with revengeful, as to look *forward with Healing* and closing Resolutions. We have been like wanton children which fall out in a family, now our father hath whipped us round, that should make us returne to our fraternal agreements againe.

2. The Lord hath *variety of Judgements* whereby to reduce froward and stubborn sinners, can punish them in the *Heavens* over them, in the *Earth* under them, in their *bowels* within them, can beset them upward, downward, outward, inward, and make a *Net*, and *Chain*, and *Hedge* of afflictions to shut them in, *And to fence up their*

their way that they cannot pass, Job 3. 23.
 Job 19.8. When he will plead, he will
 take away all Refuge, and make every
 Region, towards which we look, minister
 Despair. They shall look upward, and
 they shall look unto the earth, and behold
 Trouble, and Darkness, and Dimness of
 Anguish, Isa. 8. 21, 22. If they look
 without, behold a Sword; if within, be-
 hold Famine and Pestilence, Levit. 26, 25.
 Jer. 21. 4. 6 Ezek. 7. 15. Evil, which
 they shall not be able to escape, or go
 forth of, Jer. 11. 11. When men
 multiply sins, the Lord usually multiplyeth
 Judgements, till he either bend by Re-
 pentance, or break by Destruction. When
 Cleanness of teeth, Blasting and Mildew,
 Pestilence and Sword, the Judgements of
 Sodom and Gomorah, did not prevail with
 Israel to return, then he threatneth final
 wrath, Therefore Thus will I do unto thee,
 Amos 4. 6. ----- 12. Which Thus, in
 the Prophet Amos, seemeth to me, to be
 the same with Lo Ammi, in the Prophet
 Hosea, an utter rejection of them from being
 the Lords people, Hos. 1. 9. Four times
 after one another doth the Lord threaten
 to punish his people seven times more for
 their sins, if they walk contrary unto him,

Levit. 26. 18, 21, 24, 28. Philosophers use to reckon but eight steps to the highest, and most intense degree of a quality, but the wrath of God is represented by eight and twenty degrees unto us.

1. The Methode of God in these various Judgements usually is. 1. He begins at the *outward man*, exercising a people many times with change of Rods, which is ever a sign of Anger in the Father, and of stubbornness in the Son.

2. He proceeds to the *soule* by smiting that, revealing his wrath, subducing his peace, implanting his terrors, causing guilt and fear to gripe and seize on the conscience, called *Breaking of bones*, *Psal.* 51. 8. *drinking up of spirits*, *Iob.* 6. 4. *A wounded spirit*, *Prov.* 18. 14. If the Lord should give a secure sinner, who now haply thinks himself alive, and safe, upon the mistaken apprehensions of Mercy, a full view of the *filthiness*, and sense of the *Heaviness* of any one atrocious sin whereof he stands guilty, it would make him a terrour to himself, willing to exchange his burden for the weight of a Rock or Mountain. O my broken bones, saith one, *Psal.* 51. 8. O my withered heart, saith another, *Psal.* 102. 3, 4. O the distracting terrours of God, saith a third, *Psal.* 88. 15. O the intoxicating
Arrows

Arrows of the Almighty, saith a fourth, *Job 6. 4.* Thus the Lord can make a man a *Magor Missabib*, a very fury and fiend unto himself, by arming his own conscience against him. And if the *Sergeant* be so formidable, what a fearfull thing is it to fall into the hands of the *Living God*? Against whose wrath all the *Honours* of the world, all the *Wealth* and greatness, which a thousand Kingdomes could heap upon a man, could be no more a protection, than a robe of beaten gold, could be to one that is cast into a furnace of fire. *Knowing therefore the terrour of the Lord*, let us be perswaded to be beware of provoking his wrath by any presumptuous sin.

3. Towards obdurate sinners, the Lord many times deals in a more fearfull manner, *sealing* them up under hardness of heart, a spirit of *slumber*, a *Reprobate* sense, a *seared* conscience, to be led blind-fold by Satan till destruction unawares overtake them. So it is said of the old world, that notwithstanding the preaching of *Noah*, who by preparing an Ark condemned the world, they yet knew not till the flood came, and took them all away, *Mat. 24. 39.* *Because I have purged thee*, saith the Lord, *and thou wast not purged, thou shalt not be purged from thy filthiness any more*, *Ezek. 24. 13.*

Ephraim is joyned to Idols, let him alone, Hos. 4. 17. Let him that is filthy be filthy still, Rev. 22. 11.

Now since the Lord hath such variety of Judgements, that we can never out-sin his wrath, Let us be deeply humbled for our pride, who have *Pharaoh-like* put God to so many *changes of Rods*, and variety of Judgements, as we in this Nation have felt. Let us yield betime unto him, *for he will overcome when he judgeth.* Let us take heed of flattering our selves when one rod is worn out, or laid aside, as if the bitterness of death were past, God can make *every Creature* about us, every *faculty* within us, a Rod and a Scourge against us.

And therefore having received such *deliverances* as we lately have done, let us make holy *Ezra's* conclusion, *Should we again break thy Commandments?* *Ezra 9. 13, 14.* Should we not take heed of sinning *any more, lest a worse thing come unto us?* *Joh. 5. 14.* Should we not consider for what it is that God restored us to our stations, namely, that we should in our places study how to honour him, to be zealous for his Truth, and Pure Religion, tender of the *Liberties, Properties*, and equal *Rights* of all the people in the Land, to restore all *oppressed Innocents*, to loose the *bonds of violence*, and to set-

settle these so long shaking and discomposed Nations upon the firm foundations of Truth, Peace and Righteousness againe? Thus much for the first General. The supposition of Judgements, various, and such as come immediately from God, and admit of no possible prevention by humane wisdom, or removal by humane power.

II. We proceed to the Direction unto *Duties*, wherein comes first to be considered the *Quality* of the persons who are to perform them, *My people that are called by my name.* All men are his *Creatures*, only a select and peculiar inheritance, that bear his name, enjoy his Peace, Promises and Protection, and are in Covenant with him, are called *His People.* *I entred into Covenant with thee, and thou becamest mine, saith the Lord, Ezek. 16. 8.* *This people have I formed for my self, Isa. 43. 21.* *The Lord hath set apart him that is godly for himselfe, Psalm 4. 3.* *They are the people of his holiness, Isa. 63. 18.* *A people for his name, taken out from among others, Acts 15. 14.* To be called by his *Name*, noteth to be his adopted Children, as *Josephs* children were made the children of *Jacob*, *Genesis 48. 5, 16.*

We are Gods people two wayes. 1. By visible profession or Sacramental separation

tion from the world, as the whole Nation of the *Jewes* are called his people. A peculiar Treasure unto him above all people, *Exod.* 19. 5. A Nation, high unto him, *Deut.* 4. 7. His people even then when they rebelled against him, *Isa.* 1. 3, 4. 2. By *Spiritual Sanctification*, and internal Dispositions. Thine they were, and thou gavest them me, and they have kept thy word, *John* 17. 6. Jews inwardly by the Circumcision of the heart, *Rom.* 2. 29. The Israel of God, *Gal.* 6. 16. The Children of the Promise, *Rom.* 9. 8. The Remnant according to the Election of Grace, *Rom.* 11. 5. The Circumcision which worship God in the spirit, *Phil.* 3. 3.

These are His people by a *Price* of Redemption, *1 Cor.* 6. 19, 20. By a peculiar *Designation* unto his service, *Tit.* 2. 14. By an *Intimate Relation* of Love and Dearness, *Ezek.* 16. 8. By an high *Valuation* of them as Treasures, *Jewels*, *vessels* of Honour, *Mal.* 3. 17. *1 Pet.* 2. 9. *2 Tim.* 2. 20. By *Destination* to a more glorious end, *Eph.* 4. 30.

The Duty extends to both. The whole body of a visible Church are in Judgements to humble themselves, and as to temporal deliverances the Lord doth respect the Humiliations of the worse Members of the Church,

Church, as we see in the cases of *Ahab* and *Rehoboam*, 1 *Reg.* 21. 28, 29. 2 *Chron.* 12. 6, 7. But to do this so effectually as to attain all the annexed promises, is the work of the Israel of God by spiritual Sanctification.

Now from this Qualification we gather these two useful Observations.

I. The sins of *Gods own people*, who are in Covenant with him, may provoke and procure Judgements; their Pride, and Security, Worldly Love, Conformity to the Corruptions of the times, Coldness and Formality in Duty, Uneven and Unfaithfull walking, acting by divided Interests from the rest of the Lords people, may provoke God severely to punish a land, and we may justly fear hath done so amongst us. A good man, though a Son may yet be *filius sub ira*, under paternal displeasure. If *Moses* and *Aaron* do not by believing glorify God, they must both die in the Wilderness, *Num.* 20. 12. If *David* grow proud of victories, and number the people, God will send a plague which shall lessen their number and his pride, 2 *Sam.* 24. 15. If *Solomon* turn from God to Women, and to Idols, though he be a Son, he shall be chastized with the rods of men, 2 *Sam.* 7. 14. If *Asa* grieve the Prophet, and oppress

press the people, he shall be vexed with *warrs* and *Diseases*, 2 *Chron.* 19.9, 12. If *Jehoshaphat* help the ungodly, his life shall be endangered, and his ships broken, 2 *Chron.* 19. 20. God will have Judgment begin at his own house, 1 *Peter*, 4.17.

Their sins have some *Aggravations* in them which other mens have not; these are committed against *special light* and more glorious convictions, as those of *Solomon*, After God had appeared unto him twice, 1 *Reg.* 11. 9. Against *special Love*, and experiences of divine favour, 2 *Samuel* 12. 7. ----- 9. Against *special Relations*, the Honour of a Father, a Lord, an Husband, *Isa.* 1. 2. Against *special Grace*, and Assistance of the Holy Spirit, *Ephes*, 4.30. Against *special Covenants* and Engagements, after avouching God for theirs, *Psalms* 78. 34. Against *special Deliverances* from greatest dangers, *Ezra* 9. 13, 14. Against *special Hopes*, and more special Promises which should have perswaded them unto Holiness, 2 *Cor.* 7.1. 1 *John.* 3.3. Against *special Peace* and glorious Comforts, as *David* sinned against the joy of Gods salvation, *Psalms* 51. 12. *Peter* denied Christ after he had seen his *Transfiguration*.

And

And this may teach the holiest of men ;
 1. To take heed of playing the Wantons
 with the Grace of God : Though God be
 a tender, yet he may be an *Angry Father* :
 And who knoweth the *Power of his Anger* ?
Psalms 90.11. 2. To be more carefull to
Stand in the breach against publick Judge-
 ments , having by their sins contribu-
 ted to the bringing of them upon the
 Land.

2. It is not our doing of Duty, but
 Gods being in Covenant with us , which is
 the ground of his Mercy to us. *Property*
 doth stir up Compassion, *Though they have*
provoked me, yet I will spare them, because
they are mine, Malachy 3.17. Whence we
 learn ;

1. In what manner to go to God, and to plead
 with him, not in confidence of our *Duty*, but
 of our *Relation* to him as His, *Thou art our*
Father, we are thine, Isa. 63. 16, ----- 19.
 The Church in Affliction seldome useth
 any other Argument, *why doth thy wrath*
wax hot against thy people ? Exod. 32. 11.
Art not thou our God ? 2 Chron. 20.7. *We*
are called by thy name, leave us not, Jer. 14.9.
Spare thy people, O Lord, give not thine Heri-
tage to reproach, Joel 2.17. And the Lord
 when there is no motive else, is marvellously
 wrought on by this Argument, *Is Ephraim*

my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord, Jer. 31. 20. In Confession we must say, Thus and Thus have we done. Josh. 7. 20. In Petition we must say, Thus and Thus hast thou promised. We may argue much better from Relations then Performances. Lord, We are thy Children; when we deserved wrath thou didst Adopt us; though we deserve it still, do not reject us. When thou didst Adopt us, thou didst adopt enemies: If thou shouldst reject us, thou shouldst reject Children. Our unworthiness could not prevent thy Mercy, let it not remove it.

2. In what manner to do Duty. None can do Duty aright, but as one of His, and in Covenant with him. In Christ by faith both our Persons, and our Services are accepted, Ephe. 1. 6. 1 Pet. 2. 5. The Altar sanctifieth the Gift, and he is our Altar. Out of him we can do nothing. Duties are not done aright, but in the vertue of the Covenant of Grace. Jehu did a work materially good, but carnal policy turned it into sin, Hos. 1. 4. To pray, and yet hold fast cruelty; To Fast, and to take pleasure in Wickedness; To bring Offerings and Flocks

Mat. 23. 19.
Heb. 13. 10.
Joh. 15. 4, 5.

Isa. 1. 15.

Isa. 58. 1.

Amos. 5. 21.

Flocks to Gods house, and still delight in violence and oppression; If any thing be to mock God, and provoke wrath, certainly this is, to make Religion, like *Samuels Mantle*, a Cloak for the Devil.

3. In what manner to *escape Judgements*, and secure Mercy. Be *His people*, and you are sure to be spared, *Mal. 3. 17. Ezek.*

9.4. He hath an *Ark* for *Noah*, a *Zoar* for *Lot*, a *Basket* for *Paul*, a *Gath* for *David*, *Chambers* and hiding places for his people, untill Calamity be over-past, *Isa. 26. 20. Psalm 57. 2. Zeph. 2. 3.* When Jesus was neer his own suffering, and in the midst of dangers himself, he took care of his poor Disciples. *Let these go, Joh. 18. 8.* The less protection they find amongst men, the more they shall have from him.

Since therefore the Lord is tender of the Interests of his people, and takes special care of Hearing, Forgiving, and Healing them, Let it be your care, Right Honourable, likewise to take them into your protection: they who hurt them, hew at the bough whereon they stand, dig under the *Foundation* which holds them up.

This for the Qualifications of the persons of whom these duties are required;

The *Duties* themselves required for the removal of Judgements, follow.

1. If they shall *humble* themselves, and be cast down under my holy hand in the sense of my displeasure. But that is not enough, *Ahab* did so, 1 *Reg.* 21. 27. who for ought we read, did not pray unto God.

2. If they shall *pray*, and cry for help, as *Ninivie* did, *Jonah* 3.8. But that is not enough neither. Hypocrites in distress will say, *Arise and save us*, *Jer.* 2.27. They will spread forth their hands, and make many prayers, *Isa.* 1. 15. and cry in the ears of the Lord with a loud voice, *Ezek.* 8. 18. And enquire early after him, *Psalms* 78. 34.

3. If they shall seek my face, be grieved more for my Displeasure than my Rod, Pray first for Mercy, and then for Healing, as *David*, *Psalms* 6. 2. It was *Christs* Method first to forgive, and then to heal, *Mat.* 9. 2, 6. And it must be ours in praying for it. But neither is this enough, *Pharoah* can be contented to have his sin forgiven, though he will not let it goe, *Exodus* 10. 17.

4. If they shall turn from their evil wayes, and so lift up holy hands unto God, First wash their hands in innocency, and then compass the Lords Altar, *Psalms* 26. 6. Put iniquity

quity far away from their hands; and then stretch them forth towards God, Job 11. 13, 14. Lift up pure hands, 1 Tim. 2. 8. Put away the evil of their doings, and then come and reason together with the Lord, Isaiah 1. 16, 17, 18.

1. Then, If they shall Humble themselves. A duty called for by Prophets and Apostles, Mic. 6. 8. Jam. 4. 10. 1 Pet. 5. 6. specially respected by God, as we find in the case of Josiah, 2 Reg. 22. 19. And gracious Promises made thereunto, Leviticus 26. 41. 42.

It emptieth the heart of Self-Confidence, is the Root of that fundamental Duty of Self-Denial.

It fits for approach to God, because the more humble, the more welcome: the more we tremble at his Threatnings, the more we shall supplicate for his Grace, Isa. 66. 2. Job 9. 15.

It disposeth to a Confession of sin, as we see in the poor Prodigal and Publican, Luke 15. 17, 18, 19. Luke 18. 13.

It prepares the heart for the entertainment of Mercy, though the proclamation be made, and the Court of Mercy be open to all, Rev. 17. 22. yet while men love sin, they forsake Mercy; Jon. 2. 8. But when the soul is humbled, it opens to God, and his

his Grace. *weary* souls are glad to be *satiated*, *Fer. 31. 25.*

It makes way to the forsaking of sin; the more a soul is *humbled* for it, the more it is *fearfull* of it, and *watchfull* against it.

Humiliation is two-fold. 1. *A Passive*, when God breaks the heart by the *Hammer* of the Word, as it is called, *Fer. 23. 29.* or by some sore Affliction. 2. *Active*,

when the soul humbleth it self under sin and wrath; *when a man afflicts his own soul*, *Levit. 16. 29.* Again, This is two-fold:

1. *Legal*, proceeding from a spirit of *Bondage*, when the heart roars on a rack, or melts in a furnace, is fill'd with Consternation and Anguish under the weight of sin and wrath: which was the case of *Pharaoh*, *Ahab*, *Belshazzar*, *Felix*, the *Jaylor*, the *Murtherers* of Christ. 2. *Evangelical*,

When the soul is not only broken and batter'd with the Horror and dread of wrath (this it may be, and remain hard, as every piece of a broken flint is hard still.) But when it is kindly *melted* and *softned* with apprehensions of Gods Goodness and free Grace.

A compounded Duty made up of *Love* and *Sorrow*, the Humiliation of *Hezekiah*, *Jer. 26. 19.* and of *Josiah*, *2 Chron. 34. 27.*

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This is a *perpetual* Duty ; As long as sin remains, there must be a sense of it, and sorrow for it. But in *some times and cases* it is specially to be renewed ; As in time of extraordinary *sins* and provocations, of public *Dangers* and Distresses, of great *Enterprizes* attempted, or *Successes* and Blessings desired : which was the case of *Exra*, 8.21.

The great sins, the sad Divisions, the dis-joynted affections, the contrary Interests, the dolefull Errors and Distempers in the *Church*, the miserable Fluctuations and Discomposures which have been in the *State*, the horrid violations of Order and Justice, the wofull *Staines* which have been upon the Land, by the irregular and *Prodigious effusion* of the blood of *Princes*, *Peers* and *Prophets*, the *Affronts* and *Dissipations* which have been put upon *Parliaments*, the *Contempts* which have been poured out on *Ministers*, and Attempts against their Maintenance ; The great difficulties which lie before the noble Houses at this time, in their endeavours of Healing and setting the Land, and putting the *broken bones* and dislocated joynts into due order again ; the allaying of animosities, the moderating of Extremities, the reconciling of differences, the
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satisfying of Interests, the Preservation of pure *Religion*, and the great concerns of Christ and his people; the restoring of collapsed Honour to the Nations, and of *just Rights* to all orders therein; (which have been so many years obstructed) the reviving of Trade, the easing of Pressures, the reducing of these wofully tossed and naufragated Kingdoms unto Calmness and Serenity again, do call aloud for these Duties in the Text, that so the Lord may be pleased to hear, forgive, and heal us himself; and shine upon the Counsels, and bless the whole undertakings of his servants that they may be Instruments of Healing us likewise.

For your better performance hereof, I shall propose two Expedients.

I. To take a view of God in himself, and in his Relations unto you, and dealings with you.

I. I. To take a view of your selves in the glass of his pure and holy Law.

1. *Set the Lord before you as David did, Psalm 16.8.* Consider what a God he is with whom we have to do. Consider him,

1. *In himself.* His searching Eye, Humble your selves *in his sight*, Jam. 4. 10. His mighty Hand, Humble your selves under his Hand,

Hand, 1 Pet. 5. 6. His Eye can search us, we cannot *hide* from him; his *Hand* can reach us, we cannot *escape* him. Every *Attribute* of God may serve to humble us.

His Majesty and Glory, dreadfull to the Angels, Isa. 6. 2. *Cujus participatione justus ejus comparatione nec justus.* He is a great God, and therefore greatly to be feared, Psalm 89. 6, 7.

His Holiness, wherein he is glorious, Exodus 15. 11. So Holy that he cannot be served, Josh. 24. 19. *Of purer eyes than to behold iniquity.*

His Jealousie and Justice: A God to whom vengeance belongeth, who will not be mocked or provoked, Nahum 1. 2.

His Mercy and Goodness which should lead us to Repentance, and melt the heart into a filial fear of him, Hosea 3. 5. Rom. 2. 4.

His Omniscience, who searcheth and trieth the heart and the reins, hath all things naked and open before him. If we know enough by our selves, to humble and abase us, how should we reverence the eye of God who knoweth all things?

Such considerations greatly humbled the holiest of men. Moses is afraid to look upon God, Exod. 3. 6. Job abhors himself,

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Job

Job 42.5. Elijah hides his face in a mantle, 1 Reg. 19, 13. Isaiah cries out, I am undone, Isa. 6.5. Ezra cannot stand before God, Ezra 9.15. Peter bids Christ depart from him, because he is a sinfull man, Luke 5.8.

2. In his *Relations to us*: He our *Maker*, we the *Clay*; He our *King*, we *Vassals*; He our *Judge*, we *Malefactors*; He our *Father*, we *undutifull sons*; He our *Master*, we *unprofitable servants*. All Arguments unto *Humiliation*.

3. In his *Dealing with us*. Our *Humiliation* melts him all into *Mercy*, when *Israel* confessed, submitted, prayed, reformed, the soul of the Lord was grieved for their misery, *Judg. 10. 15, 16.* When *Ephraim* smote on his thigh, the Lords bowels were troubled for him, *Jer. 31. 19, 20.* But our stubbornness will seal and shut up his compassions against us, *Levit. 26. 21.* Consider him;

1. In his *Judgements* and various *Providences*: By which we should learn *Righteousness*, *Isa. 26. 9.* The Lords Cup hath passed through all *Orders* of men, *Princes*, *Peers*, *Gentry*, *Ministers*, *People*, *Souldiers* themselves; We have felt his *Judgements* in our *Houses*, our *Honours*, our *Names*, our *Estates*, by *Wars on Land*, by *Dangers* on

on Sea, by Divisions in Church, by Confusions in State, by more Evils and Sorrows then can be well enumerated. And should we not turn unto the Lord that smites? *Isa. 9.13.* Should we be like *Ahaz*, the woe for our sufferings? *2 Chron. 28.22.* Be set on fire, and not know it; be burnt, and not lay it to heart? *Isa. 42.25.*

2. In his *Mercies* which have shined upon us through all our clouds. We have no reason to complain, for we are *living men*. He hath remembered *Mercy* in the midst of *wrath*, quenched the flame of War, frustrated the Attempts of those who would have kindled it again, rebuked the rage of the sea, the beast of the reeds, as the Psalmist speaks, put a stop to the Career of those who had in hope and design swallowed up our Churches, our *Universities*, our Ministry, our *Jordan* into their *dead sea*. Continued his Gospel, and the means of Grace in plenty and liberty amongst us, (blessed be his name for ever, never may this blessing be removed from us) restored our *Parliaments* (the great Bulwarks under God of our Religion, Liberties, Properties, Interests, all our Endearments) towards their *Ancient Honour* and Splendor again. And this Goodness of God calls for our *Humiliation*, *I will accept you, and gather you*

out of the Countries, and then you shall remember your wayes, and loath your selves, Ezek. 20. 41, 43. With an *Hard* and a *Soft*, Stone and Mortar, we build a Wall; with an *hard* and an *soft*, an Hammer and a Pillow, we break a flint; with a *hard* and an *soft*, the Seal and the Wax, we make an impression. Hard Judgements and soft Mercies, should build us up in Holiness, break our stubborn hearts, and make impressions upon them.

I I. Take a view of *your selves*, of your own Hearts and Lives; we are apt to forget our selves, *Iam. 1. 23.* To mistake our selves, *Prov. 14. 12. Rev. 3. 17.* And therefore we are bid to *search and try* our selves, *2 Cor. 13. 5.* as a means to *silence* our complaints against God, *Lam. 3. 39, 40.* When the *Prodigal* son once came to himself, and took a surveigh of his own condition, he was quickly brought to acknowledge his unworthiness, *Luke 15. 17, 18.* This is a Duty of singular use and benefit. It enlargeth the heart in godly sorrow for sin past, upon the discoveries which this Scrutiny maketh. When we remember our doing, we shall loath our selves, *Ezek. 6. 9.* It worketh caution and circumspection for the time to come; We shall take heed of breaking the Commandments, having provoked the Lord

Lord so much already, *Ezra 9. 14.* It will cause us to magnifie divine Mercy, as *Paul* did, when he called to mind, that he had been a Persecutor and Blasphemer, *1. Tim. 1. 13, 15.* If any one should do us the thousandth part of the wrong which we have done God, could we humble our selves to feed, to cloath, to enrich, to adopt such a person unto our own family, and provide an ample inheritance for him? It would make us relie only on free grace, and not on any strength of our own, when we consider how much God requires, and how little we perform. *I will go in the strength of the Lord, I will make mention of thy Righteousness, of thine only, Psal. 71. 16.* *Ashur shall not save us, we will not ride upon Horses, nor say to the work of our hands, ye are our Gods, for in thee the Fatherless findeth Mercy, Hos. 14. 3.* *Isa. 17. 7, 8.* It will make us exceeding meek and patient in Afflictions. It is nothing but ignorance of our selves, which makes us swell and fret against God. If we be living men, we have no reason to complain, for we suffer less than our iniquity deserves, *Lam. 3. 39, 40. Job 11. 6. Psal. 103, 10. Ezra 9. 13.*

And that we may have the better and fuller view of our selves, of our hearts and lives, let us look upon the holy Law of God.

God. It is exceeding *broad*, and reacheth to the smallest corruption, *Psalms 119. 96.* Exceeding *spiritual*, and searcheth the inmost corners of the soul, *Rom. 7. 14.* Exceeding *pure*, and cannot away with the least pollution, *Psalms 119. 140.* Exceeding *perfect*, and will not dispence with any defect, *Psalms 19. 7.* Exceeding *right and strait*, and cannot endure any guile of spirit, *Psalms 19. 8 9.* Upon the exceeding great and *precious promises* of the Gospel, which are the *Portion* and *Dowry* of the Church here below. Upon the Holy Spirit of Love and Grace, which sealeth Believers unto the day of Redemption. Upon the free Love whereby we were elected, Upon the *precious blood* whereby we were redeemed, Upon the *glorious Inheritance* whereunto we are reserved, Upon the *gracious Image* after which we are renewed.

This holy *Law* we have violated, these *precious Promises* we have undervalued, this blessed *Spirit* we have grieved, this *Grace* we have abused, this *Image* defiled, this free *Love*, this inestimable *blood*, this *glorious Inheritance* we have deprizd, and miserably neglected and disesteemed. What remains, but that we cry out all with the Leaper in the Law, *Unclean, Unclean.* Lastly, Let us take a view of our *sins*; if we

We be not Rocks and Adamants, *that* will humble us. We were made to converse with God, and sin hath shut him out of all our thoughts. We use to lament sad Alterations, when a Garden of Eden is made a Wilderness, Cities turned into ruinous-heaps, they that wear Scarlet, embracing Dung-hills. How should we bewail the sad change which *Sin* hath wrought in our Nature and Lives? That a Creature stamped with the impress of the divine Image, made for high and honourable Employments, should so far degenerate, as to be a child of Darkness, a vassal of Hell, a vessel of lust. That a *Soul* made of a kind of *Angelical substance*, should sink it self into the balance, with sordid pleasures, with perishing profits, with noisome lusts, should barter, and sell away its self, and its salvation, for wind, for shame, for vanity, for rottenness, and *change its glory* for that which doth not profit. That a *tongue* which was made to glorifie God, and to be our *Glory*, made for prayers, and praises, and gracious Communication, should belch out Blasphemy and Profaneness, Oaths and Curses, Ribaldrie and Reviling, and all kind of *rotten* speeches, like an open Sepulcher. That an *heart* which was made for heavenly meditations, and for intimate Com-

communion and converse with God, should now entertain none but hellish affections, and be a sink and charnel house of impure Lusts.

If we should here descend to a more particular disquisition, and consider, The uncleanness of our *Original* from fallen-*Adam*, by whom we have been sold as Bond-men under sin, *1 Rom. 7. 14.* For none can bring a clean thing out of an unclean? *Job 14. 4.* *Job. 25. 4.* The uncleanness of our *Nature* and *Constitution*, by nature *Children of wrath, No good thing dwelling in us.* As contrary to the holy Will of God, as Darkness to light; as full of Evil, as the Sea of water; *Set on fire by a hell of corruption, James 3. 6.* Exactly contrary to the Law of God, as appeareth by comparing the strict demands of the one, *Gen. 3. 10.* with the thorow depravation of the other, *Gen. 6. 5.* The uncleanness of our *Thoughts*, and secret Affections which arise continually, as sparkles out of a stirred furnace: Vain thoughts, which tend to no good, *Jer. 4. 14.* Wicked impure Thoughts, very gall and bitterness, *Acts 8. 22, 23.* The uncleanness of our *words*, not only idle words, *Mat. 12. 36.* but rotten and unsavory, *Eph. 4. 29.* The uncleanness of our *Actions*, that immense *Colluvies* of Impieties against God,

God, Unrighteousness against men, Intemperance against our selves, Hainous in Quality, Measureless in Quantity, Sands for number, Mountains for weight, attended with multitudes of dolefull aggravations; The uncleanness of our services, and Iniquity of our holy things; Such considerations as these sanctified by Evangelical Grace, would much conduce to our Humiliation, and work in us these three fruits and evidences thereof.

1. A Godly sorrow, so called by the Apostle, because it sets the soul God-ward. Cain, Judas, Felix sorrowed, but they ran from God. But Godly sorrow carries the soul closer unto God. As a ship in a tempest ventures not to any shore, but gets further into the Sea; so the soul when it is humbled by God, betakes not it self unto any carnal shore, but still runs closer into him.

2. A Justifying of God, ascribing to him the glory of his Righteousness, if he should condemn us; and of his Mercy, that he doth absolve us, *Psalm 51.4. Daniel 9. 7,8,9.*

3. A self-judging and subscribing to our Condemnation, saying Amen unto the curse,
F Dent.

Aug. in Psa. 31

Ber. in Cat. Scr.
55.

Deut. 27. 15. If I judge my selfe, God can reverse my Judgement, as the Superiour Judicatory can the Act of the Inferiour: But if I stay till God judge me, all the world cannot null or avoid his. As St. *Austin* saith of the poor Publican, *Ipsæ sibi iudex erat, ut Deus liberaret; ipse accusabat, ut ille defenderet.* He judged and accused himself, that God might deliver and defend him. *Bonum Judicium*, saith Bernard, *quod me illo districto divinoque iudicio subducit & abscondit: Volo vultus iræ iudicatus presentari non iudicandus.* This is a good Judgement indeed which withdraws and hides me from the severe Judgement of God. I tremble to fall into the hands of the living God, Let me be presented before his wrath as judged already, not as to be judged by him.

Brif. de Ferm.
l. 2. p. 81.

II. The next Duty is *Prayer*, without which Humiliation is but a *sinking* under God, not a *seeking* unto him. The very Heathen betook themselves unto this Sanctuary in times of trouble, *ut pacem Dei exposcerent*: by this mighty Engine God hath been moved to hold his hand, to repent of purpose, to revoke denounced Judgements; *Vincit invincibilem, Ligat Omnipotentem.*

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1. By this we honour God in acknowledging him the fountain of all our Good, the Inflicter of all Evill, the Avenger of all sin, that we have to do with him in all our sufferings, Creatures but the Rod, he the Father that holds it: that no other means can do us good, except he sanctifie them, that his displeasure none can remove: as a Diamond is cut only by a Diamond, so God is pacified only by himself: The sting of the Scorpion cured by the powder of the Scorpion; the Anger of God by the favour of God.

2. By this we ease our selves, Prayer lighteneth affliction where it doth not remove it. Nature is strengthened to bear the pain, Conscience is strengthened to withstand the Temptation and snare of it. The heart is meekned to accept the punishment of sin, as Wool or Mud deads the force of a Bullet, so the heart weakned by prayer, doth obtund the edge of an Affliction, that it cannot get so deep into the heart to hurt it.

III. In Prayer we must seek the face of God; His Favour to comfort us, and his Counsell to direct us.

1. In Judgements and Difficulties we should more *seek Gods Favour* than our own *deliverance*; the Recovery of his *Love*, than the Removal of his *Rod*. Others griefs press *Nature*, his displeasure wounds the spirit. In other griefs, Gods favour upholds the soul, *Psa. 23. 4. & 94. 17, 19* But when Gods favour is withdrawn, the soul hath nothing else left to lean to, nothing can comfort when God frownes. Armour can protect against a sword or a Bullet, but not against fire. When God is angry, no refuge but unto God.

2. In Difficulties we must likewise *seek Gods face* as David did, *2 Sam. 21. 1.* not lean on our own understanding, nor sacrifice to our Net, but have our eyes upon him, who is the *father of lights*, who when he will, maketh *wise the simple*; and when he will, infatuateth the Counsel of the wise, and maketh it brutish.

IV. After all these preparatory Duties, that which is the *substantial* duty, and the end of all the rest, must follow, *Turning from our wicked wayes*: not from *sin to sin*, that is, *mutatio in aliud* only, not *in melius*: not from *sin to secular interest*, that is not

a Conversion from sin to God, but to the world: Not from sin to the *Meer dictates* of Nature and right Reason; that is not a Conversion from sin to God, but from sin to our selves; A Philosophical, not a spiritual Conversion: Not from sin only to the natural Conscience, to gratifie and prevent the terrors of that; that is a servile, not a filial Conversion. But from sin to God, not fainedly and hypocritically, Jer. 3. 10. with a divided heart, but sincerely in our thoughts from the love and allowance of all sin, in our wayes from the practise willingly of any sin; but especially from those sins which have most prevailed against us and wherewith we have most dishonoured God, as *Isaiah* 17. 7, 8. 30. 22. *Hoseah* 14. 3.

These are the Duties here prescribed in order to the answering of *Solomons* Prayer. The Answer follows exactly commensurate to these Duties in four gracious Promises.

1. A Promise of gracious Condescention intimated in the word *From Heaven*, though he dwell on high, he will humble himself to revive the spirit of contrite and humble sinners, *Psa.* 113. 5, 6. *Isa.* 57. 15. He will come down to work deliverance for them, *Exod.* 3. 8.

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2. Promise of *gracious audience*, *I will hear*. It is a dolefull Affliction to Gods servants, when he is angry with their *Prayers*, and *shuts them out*, Psalm 80. 4. Lam. 3. 8. And on the other side, this is one of the most radiant and glorious Comforts of Gods people, that in all difficulties they have a *Throne of Grace* to betake them to, with a promise, *You shall pray, and I will hearken*, as a man doth to what he delighteth in: *For the prayer of the Righteous is his delight*, Jer. 29. 12, 13. Prov. 15. 8.

3. A *gracious Promise of forgiveness*, to serene his countenance, and lift up the light thereof upon them: for even when we do his Will, and when we are *His People*, we want *pardonning Mercy*. There is need of pardon not only for the *ungodly* unto their *Justification*, but also for his own people and *Children* unto a *Restitution* to paternal favour, the sense and fruition whereof they may forfeit by their sins. And this is *Gods method* in hearing prayers, *to forgive sin* before he cures pain, Mat. 9. 2. For indeed when *sin is pardoned*, the sickness is cured at the root, for sin is the *sting* of every Affliction, as well as of death.

4. A Promise of *Healing*, Healing of the *Land*, the Humiliations and Prayers of Gods peculiar people are beneficial to the whole Land; *The innocent shall deliver the Island*, Job 22. 30. A *Joseph* in *Egypt*, an *Elijah* in *Israel* is the Chariots and Horsemen thereof. An *Humbled*, praying, converting people, shall certainly be an *Healed people*: And if ever we hope to be healed to purpose, this must be our Method to it.

Now touching these Promises there is this worthy our observation.

1. That when God comes down to deliver, and looks from heaven, he doth it by no other way, then by the Incarnation of his Son, the efficacy of his Spirit, the operation of his *Evidenee*, or the Ministry of *Angels*.

2. When he hears *Prayers*, It is only by the *Intercession* and mediation of *Christ*.

3. When he forgives sins, It is only by the *Merits* and *Righteousness* of *Christ*.

4. But when he heals a land, he often useth in that work the *Ministry* of men. *Magistrates* are Healers and Repairers, *Isa. 3. 7*: *Ministerrs* are Healers of the sick, *Ezek. 34. 4*.

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And therefore I shall here in all *humility* implore of you, *Right Honourable*, who are Instruments for *Healing* in the Lords hand unto these long and wofully sick Nations, that you would with all your vigour call together all the graces of God, all the abilities of nature in you unto this most necessary work. You have the Lords *promise* to be with you in it, if you set about it in *his way*. And his way to heal a land, is, 1. When the people thereof are *His people*, called by his name. 2. When they are an *Humbled*, penitent, praying, reforming people.

Your greatest care therefore must be, 1. That the people of the Land be *Gods people*, that his *Name* be owned, his *Truths*, *Worship*, *Interests* preserved pure and inviolate amongst us. It is to those that fear *Gods name* that the promise of *Healing* is made, *Mal. 4. 2.* 2. In as much as even the sins of such may provoke the Lord, your zeal for God, and love to the Nation should appear, in awakening them and all others *to remember from whence they are fallen*; many of them through *Pride*, *Wantonness*, *Interests* and carnal designs, from wholesome *Truths*, from holy *Ordinances*; from the love of a *faithfull Ministry*, from brotherly love, from *Christian*
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Communion, to many errors and vain Janglings, to contempt of Magistracy, to affronting Authority, to violating publick Order and Peace, to such an excess of Licentiousness under the pretense of Freedom, that *Religion* scarce ever was more endangered under the straits of Persecution, than under the lasciviousness and wantonness of an *abused Liberty*. Though therefore there ought to be all tenderness to preserve for Gods people the *Liberty* wherewith the Lord hath made them free, God forbid any restraint or abridgement should be upon that; yet since the same Lord hath commanded that we must not use our *Liberty as a cloak* of maliciousness; It is necessary that great prudence be used to prevent the exorbitances of wanton minds, who make use of *Liberty* to the dishonour and assaulting of publique *Authority*, to the kindling of *Flames*, animating the discontented people unto Insurrections, enervating the Peace and concord of the people of the Land, by dis-joynting them in that which is the main bond of *Unity*, the *Truths of Religion*: wherein when they are once universally broken, who sees not how wide a door is opened for *Rome* or *Munster*, not only to enter in, butto be welcomed amongst us.

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The Way therefore unto *Healing*, is to endeavour to bring us all home to be *Gods people*, and as his people to be compacted within our selves, to lay aside all *dividing, distinguishing, invidious Titles*, & with *fraternal affections* to coalesce, as far as may be in Judgement, however thoroughly in *affection*, and so to keep our *Differing Opinions* to our selves, as that the *Consciencs* of our brethren may not be grieved, nor the peace of the Church of Christ endangered thereby.

I conclude all, with beseeching you, that since the Lord hath taken it as one of his *Titles* to be called *The Lord that healeth us*, *Exod. 15. 26.* that *without him*, the Builder worketh, the Watchman keepeth, the Statesman counselleth, the Physician healeth all in vain, you would ever by prayer and attendance upon God for Counsel, *so seek his face*, and guidance in this weighty work, that when it is finished, and the Head-stone of our settlement laid, we may say, *It was the Lords doing, and marvelous in our eyes*; and may with shoutings cry, *Grace, Grace unto it.*

F I N I S.

